Reports of the Services and Sermons in the Churches Yesterday.

TALMAGE ON TEMPERANCE.

Dr. Edward Beecher and the Universalists.

BEECHER ON FAME.

The Secretary of the Methodist Board of Education on Heart Power.

ST. PATRICK'S CATHEDRAL

At St. Patrick's Cathedral yesterday morning the Very Rev. Vicar General Quinn preached on "Prayer." The usual large congregation attended and the music was excellent. In the afternoon the Rev. Father McNamee gave the Lenten instruction. On St. Patrick's Day a Pontifical high mass will be celebrated, beginning at half-past ten o'clock, and after the first gospel a panegyric will be preached by the Rev. Father Henning, of the Redemporists.

FIRST REFORMED EPISCOPAL CHURCH.

Bishop Cummins preached yesterday morning at Steinway Hall and in the evening at Lyric Hall, to audiences composed largely of members of the Reformed Episcopal Church. The Bishop appears on the platform in the robes of an Episcopalian minister. At both sermons large audiences were present, the congregation at Lyric Hall being a very fashionable one. The Bishop chooses for his texts Scriptural subjects on all occasions, and never varies from the solid style of church preaching; in this respect differing from most ministers who organize a new denominational system.

BEDFORD STREET METHODIST EPISCOPAL

The morning service at this church yesterday was attended by a congregation numbering about 300. The Rev. Dr. Ferris (pastor) officiated, and, taking as his text the third verse of the first Psaim—"And he shall be like the tree pianted by the river, and whatever he doeth shall prosper"—delivered a sermon on the subject of Christian principle and Christian experience in life, contending that the greatest hinderances which limpeded advancement to a higher condition of morals and faith were the baneful evils of scepticism, or Romanism, and the destructive vice of intemperance.

THE BAPTIST TABERNACLE. President Rambant on Faith and Re

pentance.
The vacant pulpit, occupied till last Sunday by the Rev. Wayland Hoyt, at the Second avenue Baptist tabernacle, was filled yesterday by the Rev. Thomas Rambant, late President of the liam Jewell Baptist College, of Missouri, and who, it may be mentioned, distinguished himself greatly in attending to the sick during the yellow fever epidemic at Savannah some years ago. Owing to the report having been circulated that Mr. Rambant was about to become Mr. Hoyt's successor the church was densely crowded. The preacher chose for his text the nineteenth verse of the thirty-fourth Psalm.

ST. STEPHEN'S CHURCH.

The first week of the retreat at St. Stephen's church, the exercises being exclusively for women, was brought to a close yesterday afternoon. During the week the church was crowded at every service, and thousands approached the sacraments. This week the exercises will be exclusively for men. At the high mass yesterday clusively for men. At the high mass yesterday morning the sermon was preached by the Rev. Father lissot, the subject being the Lenten fast and its observance. In the alternoon the same father preached on "Holy Communion," and in the evening, at half-past seven o'clock, Father Tissot again occupied the pulpit, opening the retreat for men and preaching on the small number of the elect. The church was filled at every service. The Rev. Father Tissot, who is in charge of the retreat, is assisted by Rev. Fathers Hacksfield, Sache and Fitzpatrick.

ALLEN STREET METHODIST EPISCOPAL CHURCH

Sermon by Rev. W. D. Thompson on the Bread of Life.

In the modest looking brick edifice known as the Allen street Methodist church, the Rev. W. D. Thompson, the pastor, preached yesterday morning to a congregation of about 500 persons. The church is not at all of the upper ten kind, its membership being made up from the middle and lower rather than the higher classes. There was an enthre assence of that fervor which, as a rule, is in separable from a Methodist gathering. Mi Thompson chose for the subject of his discours the "Bread of Life," the text being from the Go-pel of St. John, vi., 35—"I am the bread of life, if that cometh to me shall never hunger." The ser mon was a review of the comparisons which may be drawn between the manna given to the Jews and the nature and character of Jesus Christ.

UNITY CHAPEL.

The Prodigal Son-Sermon by Professor Cort Tyler, of Boston.

The only Unitarian church in Harlem is Unity chapel. It is a neat little wooden structure in 128th street, between Fourth and Fifth avenues. The regular pastor, Rev. W. T. Clarke, having gone to Washington to preach on the death of Charles Summer, the pulpit was occupied by Prolessor Cort Tyler, of Boston. His subject was the rather hackneyed one of the Prodigal Son; but, notwithstanding its triteness, he lent it quite a charm and interest. None of his thoughts were new, but they were well rendered and were all good. His portrayal of the erring young man's sufferings were almost dramatic. He enforced that every diversion from the path of duty was followed by evil consequences. What if he repent and return, does he have no suffering? Surely no. The man who has brought trouble to his parents may repent, but can he restore them their nights lost in sleeplessness and solicitude for him? gone to Washington to preach on the death of

ST. THERESA'S CATHOLIC CHURCH, Father Thomas Lynch on the Sacrament

of Extreme Unction.

The balmy air and the genial sunshine had the effect of filling the church of St. Theresa, corner of Rutgers and Henry streets, yesterday morning to repletion with a crowd of devout Catholics bent upon paying their devotions. The music was un exceptionably fine. Rev. Father Thomas Lynch exceptionably fine. Rev. Father Thomas Lynch sang high mass at half-past ten, at the conclusion of which Rev. Father James J. Flood delivered a sermon on extreme unction. The text was taken from the fifth chapter of the Epistic of St. James, the thirteenth to the sixteenth verse—"Is any man sick among you let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up and if he be in sins they shall be forgiven him." Father Flood said that the sacrament of extreme unction was most clearly established, notwithstanding the fact of its denial as well as the rejection of the epistle from which the text is taken by all Protestant sects.

FOURTH AVENUE PRESBYTERIAN CHURCH. Common Sense-Sermon by Rev. Howard Crosby.

The Fourth avenue Presbyterian church, on the northwest corner of Fourth avenue and Twentysecond street, contained, at the morning services, a very fair codection of worshippers. Rev. Howard Crosby, the pastor, preached on a text from Matthew-"When ye see a cloud arise in the west, ye know that it will rain, and so it will; and when ye know that it will rain, and so it will; and when the south wind blows, ye know that it will be hot, and so it coment to pass; ye hypocrites ye discern the signs, but do not discern the times." Men know that in crossing the ocean of life storms will suidenly come upon them, and yet they are content, for the present is all right, and so neglect the great engine toiling down in the hold and even let go of the tiller. Others confine themselves to the care of the Good Shepherd. It is the turning of these to God that fills heaven with delight, how many in the world are misuing their common sense! They see the cloud and yet do not prepare for a storm. Why should there be people who are hypocrites to their conscience and God by remaing to use their common sense?

CHURCH OF ST. JOHN THE BAPTIST. In the Episcopalian Church of St. John the Baptis, Lexington avenue, Bishop Potter preached and administered the sacrament of confirmation to

about 150 persons, mainly children, of both sexes, IMMORTALITY, about 150 persons, mainly children, of both sexes belonging to some charitable institutions. The congregation in itself was small and of a middling Bishop Potter, in his sermon, which was a short one, addressed mainly to the idea of the ne cessity of all Christians living at all times prepared for the translation into another world. The utter for the translation into another world. The utter insignificance of the event which can cause death to the body is brought to our notice every day. On earth there is no stability, no security, and men should not build up too great expectations of happiness and reputation in a world where, at a moment's warning, all such calculations could be destroyed. It was a mistake which a great many made and generally repented of in their last moments. One man in 100,000,000 left a name which went down to posterity to be remembered. All investments as to this world were unsafe; but all concerning the world to come would bring in a heavenly interest which lasts forever.

DUTCH REFORMED CHURCH.

The True Christian the Only True Nobleman-Sermon by Rev. H. B. Chapin. A rather quaint and unique looking church with a portion of its front ivy-mantled, having a somewhat venerable appearance, is the Dutch Reformed church, corner of Twenty-first street and Fifth avenue. Its interior is plain and tasterul. and the windows of stained glass. In the absence of Rev. Dr. Rogers, the regular pastor, caused by a temporary illness, the services yesterday morning were conducted by Rev. H. B. Chapin. He wore a clear, ringing voice, and, although indulging in very little gesticulation, has a pleasant and effective delivery. His text was Judges vin., 18—"Each one resembled the children of a king." He began with describing the circumstances under which the words of the text were uttered. He applied this description to Christians. It was not, he showed, dress or point of power or outward surroundings that make men noble. The Christian was the true nobleman, and the spirit of Christianity, kindling his heart and warming into activity all the impulses of his nature, gave to him nobleness and majesty. It was a greatness and glory heaven confirmed, and it pertained to the soul and to eternity. of Rev. Dr. Rogers, the regular pastor, caused by

MADISON SQUARE PRESBYTERIAN CHURCH. What Constitutes Christianity-Sermon by Professor Hitchcock.

The massive jagged brown stone and highsteepled church at the corner of Madison avenue and Twenty-fourth street, known in the calendar of our city churches as the madison square Presbyterian church, is more familiarly known as "Dr-Adams' church." Nearly every pew was filled at the services yesterday morning. The singing is good, but they do not make a special feature of it. good, but they do not make a special feature of it. Professor Roswold Hitchcock, of the Union Theological Semmary, occupied the pulpit. He read his sermon, but with a clearness of utterance that made every word audible to the entire congregation. It was evidently a studied discourse, and every period was rounded with a rhetorical smoothness betokening the painstaking of the cultured scholar. His subject was the "Conference of Christ with Nicodemus," as detailed in the opening verses of the third chapter of St. John. He related how the stories of the miracles performed by Christ reached the ears of the Jewish ruler and philosopher; how the latter, in his earnest determination to see the great teacher of new doctrines and investigate the subject of his miracles and yet to avoid the observation and ridicule of others, came to Him at vation and ridicule of others, came to Him at night, and how, on coming into the presence of Jesus, the necessity of being born again was ex-plained to him.

CHURCH OF THE NEW JERUSALEM.

The Rev. Chauncey Giles preached his usual sermon here yesterday morning. The church is a small and singularly built one, but it is always well filled with a respectable congregation. The Rev. Mr. Giles is an aged man, but concise in his delivery and sharp in his ideas. He reads his sermon from a manuscript. Among other things he said that a man's path to salvation was through useful work-not through idleness. The Lord's arm is under the man who works, and he may have that spirit of independence which idleness never brings. The busy man will lift his burden. Love will glorily his work. Instead of standing alone, he has the rod of a divine power in his hands. Everybody is on his side. Poverty makes no difference. The Lord was born in a manger, in a carpenter's family, and He ate with publicans and sinners. Man wants to ad should be, happy to-day. There is no necessity of waiting for it until we reach the next world. And it is not the Lord's fault if we misuse the happiness He has given us. Natural delights are not siniul. When the Church teaches us they are wrong it teaches us to do without what we were evidently meant to enjoy. We can obtain pleasure from all our senses, and these senses were given us to obtain pleasure from. The whole superstructure for eternity is laid here, and the forms of beauty are made to be enjoyable here. It is the office of the Church to teach us their true value. John saw a city coming from heaven to him; our city must come down from above to meet us here. Lord's arm is under the man who works, and he

CHURCH OF THE HOLY SAVIOUR.

No Ground for Complaint Against God-

Sermon by Rev. Mr. Carter. There are few more compact and more tasteful churches in this city than the Church of the Holy Saviour in Twenty-fifth street, near Madison avenue. Built of Nova Scotia stone, and though without steeple, its facade is quite highly ornamented. While a stranger would pause to gaze at the exterior he would linger longer in observing the beauty and elegance of the interior decorations. The attention would first be called to a representation by gas jets of a golden crown over a cross in the chancel. Then also there is a massive stained window representing Christ blessing little children. The light streaming ing, gives to the richly irescoed walls and the dark black walnut pews and heavy carpets a glow of softened splendor. A special feature is made of the music and, in addition to a skilled organist, there is a quartet of singers of rare cultivation. It takes a long time to get rare cultivation. It takes a long time to get through the preliminary exercises; but the music is of that exquisite order—and the services are mostly made up of music—that one does not tire. At least it was so at the services yesterday morning. The discourse was preached by Rev. Mr. Carter, the pastor. His text was Micah, vi., 2 and 3—"thear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people and He will plead with israel. O my people, what have I done unto thee, and wherein have I wearied thee? Testify against me." He spoke without notes; but his voice is harsh and delivery at times melo-dramatic.

FIFTH AVENUE BAPTIST CHURCH.

The Parable of the Prodigal Son and Its messons-Sermon by the Rev. Dr. Armitage. This modest, unpretending little church, with-

out steeple or decorations inside or out, in Forty-sixth street, near Fifth avenue, was yesterday morning completely filled by a fashionable and at tentive congregation. Rev. Dr. Armitage, the well known pastor, occupied the pulpit. theme which he discoursed upon was "The Prodi-gal Son." This minister speaks in a loud, clear voice and can be heard distinctly in the farthest part of the church. After bringing vividiy before the minds of his hearers the sad picture of the produgal son when he was in the midst of his excesses, he went on to show the ingrattude of his worthless companions who, when his money became exhausted, deserted him. With no other resource this young man, who had been nurtured in the lap of comfort, if not luxury, went to keeping swine, which was considered a debasing employment. It was then that he began to think of home, and there was genuine repentance in it. He knew that even the servants in his lather's household were better off than nimself. He wanted to go to his father and tell him he had sinned. There was hope, and homeward he went. Did this son entertain any hope that he would be received by that father again? Those of you who have had prodigal sons or daughters know what you would have done. His father had never forgotten him, and had prayed to God that he would restore his long lost son. It was the inther's love that could not give him up. What parent would willingly give up a child? He ran with outstretched arms to meet him, and had with the rull compassion of a father's heart forgave him all. voice and can be heard distinctly in the farthest

ALL SOULS' CHURCH.

The Lessons of Christ's Life-Sermon by

Rev. Mr. Ingley, of Washington. The congregation at All Souls' church yesterday morning was not very large. A Washington divine occupied the pulpit in the place of Dr. Bellows. His subject was, "The Doctrines of Jesus the Religion of Humanity;" and his text, "There is neither Jew nor Greek, neither bond nor creed, neither male nor female; for all are one in Jesus Christ." His discourse consisted principally of in-Christ." His discourse consisted principally of incidents connected with the personal history of Jesus. He began by saying that the theme was a much larger subject than the text indicated. If he were a painter he would employ his art to portray his thoughts on glowing canvas. The first picture which he would present would be a marriage jestival. They should see the families of the bride and groom exchanging their well wishings and congratulations. In their midst is Jesus, His whole being reflecting the enjoyment of the scene. Reside this picture should be a companion picture.

In the midst of a melancholy and lamenting group we now see Jesus. His eye is moist. He was ever joyous with the joyous and sorrowin! with the sorrowin! Another scene was where Christ was at a least given by a wealthy and influential man. Forcing her way through the entrance is a woman. Her last falling tears drop on Jesus' travel stained feet and she wipes them with her long hair. The host withdraws himself a little, and wonders that Christ does not know that she is a woman of the town. Christ does know it, but He also knows that she is still a human being and has an immortal soul. And so He speaks to her gently. Many other scenes were portrayed, showing that Jesus throughout His earthly career practised elevated and perfect schemes of humanity, and that His doctrines were, in fact, the religion of humanity.

ALANSON METHODIST CHURCH.

Sermon by Rev. Charles A. Harris on

Faith, Hope and Charity. In the Alanson Methodist Episcopal church yesterday morning, the pastor, Rev. Charles A. Harris, preached to a congregation of over fitteen hundred persons. Many visitors from Brooklyn and the suburos being among the number. This congrega-tion is probably the wealthiest of any on the eastern side of the city, but they are of the old-lash ioned kind withal, responses which could be heard all over the house being not at all infrequent. One old gentleman, who sat near the reporter, kept ejaculating "Amen" and "bless the Lord," whenever any sentiment of the preacher's pleased his fancy or met his approbation. The text was from St. Paul's First Episite to the Corinthians, thirteenth chapter and last verse, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Mr. Harris said that love was the cardinal grace of Christianity. It was superior to faith and hope, for they were private graces, while love in its very essence had reference to God. He referred to the efforts now progressing in this city having for their object the rehei of the distressed and unfortunate, and said that it was the quality of love which prompted the ladies and gentlemen to devote their time and their substance to the carrying on of such noble work. The women's temperance movement in the West was reviewed at length. While it might be derided and made sport of by many it could not help being a success, as the movement was prompted not only by love for the unfortunate persons addicted to the use of alcoholic drinks, but for the dealers in the same. Mr. Harris denounced in unmeasured terms the practice of the occasional use of stimulants and insisted that total abstinence was the only remedy for the evil. all over the house being not at all infrequent. One

CHURCH OF THE HOLY TRINITY, HARLEM. Pain and Penalties of Sin-Sermon by

One of the most elegant and tasteful churches of Harlem is the Church of the Holy Trinity, corner of 125th street and Fifth avenue. The attendance comprises some of the most fashionable people is Rev. W. Neilson McVicor. He is a young man, and has evidently brought to his pastoral duties voice, and a style of delivery at once impressive and forcible. He preached yesterday morning on the following text. Isaiah i., 5—"Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick and the whole heart faint." We are very apt, he said, to look upon the Old Testament and the history of Israel as unimportant and regard it as any other secular history. If we look at it more closely, more appreciatingly, we will find it more important—next, in fact, to the Gospel. We live in a world of many elements and forces, the same subtle forces that have been working sround man since the beginning. He spoke of the entanglements of social science, and said that we are working out both God's and man's plan. After describing the privileges vouchsafed the ancient israelites, he showed the difference in the condition of the people of the same nationality of to-day. Disobedience of God's laws, he urged, would always be attended by disaster to those thus rebelling. Disease, despair and sickness abounded, but sin produced them all. Sin impels punishment. Div'ne justice must be satisfied. Bring love and kindness to bear on sorrow, as shown in the life of Christ. God would not have us die. From the battlements of heaven you will see how God led you as israel, and your song to Moses and the Lamb will be all the more glorious, tender and ravishing when you learn that the minor notes were taught you in sunering. voice, and a style of delivery at once impressive glorious, tender and ravishing when you lear the minor notes were taught you in suffering

BLEECKER STREET UNIVERSALIST CHURCH Dr. Edward Beecher On the Death of Public Men.

At this church on yesterday morning the Rev. Edward Beecher, D. D., officiated in the absence of the pastor, the Rev. Dr. Sweetser. The attendance amounted to about 350 persons. In the course of the service allusion was made to the loss the nation has lately sustained in the deaths of some of its great men, and supplication was offered to the Almighty to raise up worthy successors to them; that these in high places may not consider the chief object of their elevation to be their own aggrandizement; that they may escape the pollution of bribery and corruption, and their highest ambition be their country's good and the honor of God. The appropriate hymn, "Thy will, my God, be done" (solo), was here sung, and also the hymn, "How gracious the promise, how soothing the word" (choir). Dr. Beccher invited the attention of his hearers to the consideration of the promises contained in Zechariah, xiv., 20—"In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar," and concerning "justification" and the "abundance of grace" in the fifth chapter of Romans, likening the state of society to a great organ which is not wholly in unison, yet of one or two of the stops the sound is perfect, and we exclaim "how wondrous it would be if all were equally true." The preacher pursued the theme of the regeneratheir own aggrandizement; that they may escape The preacher pursued the theme of the regenera-tion and sanctification of the soul of man, and, making distinction between that holiness of spirit, which, as with the angels, is a sympathy with God, a pure emanation of the heart, and that material holiness which relates to the body and the things of nature, held that it was most beneficial for us to keep ever in view and ever before us the great ideal of excellence, to hope for it in accordance with Divine promise, and unceasingly endeavor to march onward in progress towards that grand end.

CHURCH OF THE DIVINE PATERNITY.

There was so great a rush at Dr. Chapin's church, corner Forty-fifth street and Fifth avenue, yesterday morning, that those who came in late were unable to obtain seats. The music, which at this able to obtain seats. The music, which as this church is always of the first order, was unexceptionably fine. The text from which Mr. Chapin drew his sermon was St. John, v., 9—"And immediately the man was made whole, and took up his bed and walked." He spoke with his usual impas-

THE COLORED CHURCHES.

ZION CHURCH.

This church, which occupies the northwest corner West Tenth and Bleecker streets, is the largest colored courch in the city. The sermon yesterday was delivered by the Rev. Mr. Phillips from Isaiah, xxvii., 13. The congregation was very small, but manifested considerable delight in the elevated tone of the very excited minister.

ST. MARK'S CHURCH.

This popular though very contracted edifice, under the pastorship of the Rev. William F. But ier, situated in Thirty-fifth street, was quite slimly attended yesterday. The text was selected from Mark xiv., 42—"Rise and let us go; lo, he that betrays me is at hand." The discourse, which was delivered by a minister from Newark, com-prised merely the betrayal of Christ by the Apostle

Bethel American Methodist Episcopal Church.

This church, situated in Sullivan, between Bleecker and Amity streets, had, as usual, a large attendance. The Rev. Dr. Young, a middle-aged gentleman, of tall stature, with very large proportions, is pastor, and, although he manifests an extensive Biblical knowledge, the Doctor possesses a very harsh delivery. The congregation is com-posed very largely of Southern folks, who, with the addition of its other attendants, make it necessary, as on this occasion, to place benches along the alsies to aid in their accommodation. The announcement that a very intelligent minister from Bridgeport—a student at Yale College—would deliver the sermon, was instrumental in the occupa-Bridgeport—a student at Yale College—would deliver the sermon, was instrumental in the occupation of each available corner of the church. The Rev. Mr. Morris preached, selecting as his text Gaiatians vi., 14—'But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' The reverend gentleman, after a lengthy discourse on the text, informed his hearers of the very great loss of their benefactor, Senator Charles Sumner, and said, How sad will be the feelings of his associate Senators when they enter the hall of Congress and gaze at the vacant chair of their lost friend! Fifty years, yes, one hundred years, may passer in history—with Laiayette recorded to France, Cheero to Greece, and Washington, the great Father of His Country, to America—with the pen dipped with the ink of immortal excellency, will be written in lines of gold the name of Charles Sumner as the greatest man in America. He dwelt quite long on the many efforts of the Senator to forward the passor, apparently with reclings of intense interest, exhorted his congregation to open their hearts and without delay sign their names to the dollar collection. The choir then, amidst the confusion of the contributors and non-contributors, discoursed the closing hymn.

BROOKLYN CHURCHES.

TALMAGE'S TABERNACLE.

Views of Rev. T. De Witt Talmage-The Impracticability of a Women's W Whiskey in New York and Brooklyn-No Woman with Enough Faith and Courage to Lead-A Surprise for the Temperance People.

At the Brooklyn Tabernacle yesterday morning

Rev. T. De Wett Talmage preached a sermon upon the present temperance crusade at the West and the impracticability of its being carried on here, for the reason that there seems to be no woman with sufficient faith to lead forth the host. This reason is different from any heretofore given, and its announcement created considerable comment among the vast congregation that filled the Taber nacle. The text of the sermon was, "Awake, awake, Deborah; awake, awake," found in the fith chapter of Judges, which refers to the avenging of Israel under Deborah and Barak. After briefly speaking of the incidents mentioned in this chapter, the preacher said:— An army of Canaanitish and infernal influences has come down to destroy this fair land of ours. This army comes on armed with the decanter and an, and legislative enactment, and brewer's tank and apothecary's bitters and the distiller's "worm," that never dieth. To meet these influences some very brave men have gone out and have tried to break to pieces these iron chariots of destruction; but for the most part the land has slept. Indeed, it slept until, a few weeks ago, at West, the Lord Almighty raised His voice until it rang through the churches and the home and the gin palaces and off upon the prairie, say ing, "Awake, awake, Deborah; awake, awake. And now this moment, while I speak, this great Austerlitz goes on, while earth, heaven and hell

THE STUPENDOUS ISSUE. Before I proceed to discuss the modes and policles by which the great sin of drankenness is to be assaulted, I want to tell you two or three things which I think will bear me out in the statement that something radical-I don't say what-needs to be done. The first fact I want to put before you this-that there are coming up a vast multitude of children in this country who have from the very day of their birth a thirst for strong drink. Whether it be developed in early life it is they have got it. There are young men in this one an inheritance of dollars (they have nearly spent that); the other is the inheritance of a thirst for strong drink. They have not spent that is in addition to this, there is coming up from the lower haunts of society an uncounted throng of children who have been iamiliar with the odors of the whiskey jug and the ale pitcher from the time they started in life. Another lact I want to show is the multiplicity of drinking houses all over our cities. There never has been much reason for a man's being thirsty a great while. Where it was only like an eruption on the body of the city, it has now become a multitude of carbuncles, that threaten the very life of the community. What is the use of our assaulting these things by mere preaching? It don't reach the men who are engaged in the drinking. We might

STAND TALKING UNTIL THE DAY OF DOOM about the beauty of sobriety; it would not touch one an inheritance of dollars (they have nearly

gaged in the drinking. We might
STAND TALKING UNTIL THE DAY OF DOOM
about the beauty of sobriety; it would not touch
them. We can't even have the Liquor law executed. The fact is that when the republicans are
in power they dare not execute the law lest they
lose votes, and when the democrats are in power
they dare not execute the law lest they lose votes.
Mean while, between discontention of political parties, the virtue and religion of the city die.

Mr. Talmage then referred to druggists as liquor
sellers. Instead of being the means of help they
had often become the means of dissipation. In
some forms of disease a stimulus was needed,
and under a prudent and skilful physician
alcohol had an important work to do;
but what was to be said about the deceptions practised upon the people of this day by
otters of all sorts? The preacher spoke of the
immense amount of money spent for liquor
and then devoted the balance of his sermon
to the present movement, saying, you ask me,

immense amount of money spent for liquor and then devoted the balance of his sermon to the present movement, saying, You ask me, first, "Do you approve of the assault made by the women of the West upon the liquor business?" and in the second place, "Would you have the same assault and the same scenes nere at the East?" I answer, first, that there have been some things done there that I have no sympathy with, and I also assert that so long as we have so many fools masculine we ought to be willing to have a few fools feminine. (Laughter). Then I go further, and aver that I consider the campaign against the grogshops in the West to be

THE GRANDEST AND MOST MAGNIFICENT THING that has been done on earth since the day when beborah, in the name of the Lord God Almighty, hurled ruin and death on the armed oppressor of Israel. (Great applause.) It seems that by the force of prayer and Christian song there were in a little while 300 saloons shut up, and in some of the villages all the drinking places were abandoned. You tell me they will open again very soon. I resiy, is it nothing to shut up the fire of hell for six weeks? It seems that these men engaged in that business did not know how to cope with that wariare. They knew how to fight the Maine Liquor law and temperance societies, but not how to contend against prayer and "Coronation" and wariare. They knew how to fight the Maine Liquor law and temperance societies, but not how to contend against prayer and "Coronation" and "Old Hundred" and "Brattle Street," In one of the cities a German regiment was brought out to disperse the women. They came down in battle array, but, oh, with what poor success! For that German regiment was made up of gentlemen, and gentlemen don't like to shoot women with hymn books in their nands. They found that gunning for female prayer meetings was very poor business. (Laughter). No real damage was done, although there has been threat after threat of violence all over the land. Let us give fair warning to all military companies, to all mayors, to all courts of law that on the very day that one of these Christian women engaged in this holy war shall, under the point of soldler's bayonet or under the stroke n women engaged in this holy war shall, under point of soldier's bayonet or under the stroke police club, fall down wounded or slain, that y there will be a fire kindled in this country, or police club, fall down wounded or slain, that day there will be a fire kindled in this country, A first of in Indignation and National wrath that all the waters of the Mississippi and Ohio and Hudson can never put out; and it will keep on—that influence will keep on rolling as with a besom of destruction, over all this conntry, until the last in store and the last brewery shall be trampled out under the leet of an indignant people. (Iremendous applause.) I tell you the curse of the Lord God Almighty is on that business, forever and ever. Amen. They say it is not dignified for these women. They ought to be home crocheting or watching the loaves of bread in the oven to see that they don't get too brown and hard. (Laughter.) Oh, my soul! which would have been the most dignified, to have staid in houses already desolated by rum, shivering amid hall clad calldren, waiting for the staggering step of father or son or brother, or to put on the only nat and shaw! that had not been pawned by their companions, and go out under the leadership of some great-souled Deborah, and with the whole samished family at the back, and to attempt, with the Altifullery of Prayer and sobriety, that you should be so severely critical of these women at the West? I bid them Godspeed in the work.

Now I come to answer the second question:

women at the Westr I bid them Godspeed in the work.

Now I come to answer the second question:
"Would you have the same kind of war made upon the liquor establishments at the East and in our midst as at the Westr" I say most emphatically, No! but for different reasons from what I have even heard given. It is not because I think the women of the West were undignified or uncertistian, or that the women of Brooklyn are too good for such holy iconoclasm; but it is because there seems to be

holy iconoclasm; but it is because there seems to be

NO DEBORAH WITH SUFFICIENT PAPTH IN GOD to lead forth the host. Here at the East we are all watching to see what someody else will say, and we are bound hand and foot by the conventionalities of society more than at the West, and at the flutter of a newspaper we are so frightened that we are not fit for any great warfare of the kind. I will say, however, O Christian women of Brooklyn, I really believe that if you had as much fath in God as your sisters in the West, and tife same recklessness of human criticism—I really believe that in one month three-fourths of the grogshops in Brooklyn would be closed, and you would save your fathers and husbands and sons from a drunkard's grave and a drunkard's hell. But the time has not come. I see by the reports of the meetings in this city in different churches that the time has not come. There is no Deborah with enough faith in God and reckleeness of human criticism to go forth in the work.

In view of this fact Mr. Talmage, in conclusion, exhorted them to wage war against drinking in the home circle and against the drinking usages of society as a means of destroying the evil of intemperance.

ST. MARY'S STAR OF THE SEA. Fruits of the Mission-A Word Against

Reinpsc—Holy Mass.

At St. Mary's Star of the Sea, corner of Luqueer and Court streets, Brooklyn, the Rev. Father Cassidy, pastor, exhorted his hearers to let the fruits of the recent mission be seen in their conduct for the time to come. They should guard against a relapse into sin. Especially, so far as relates to attending the holy sacrifice of the mass on Sundays and holidays of obligation, they should make a firm resolution for the future not to neglect this a firm resolution for the future not to neglect this sacred duty. It should be borne in mind that this is a duty which binds, under pain of mortal sin, unless there is a very serious inconvenience to excuse those not in attendance. In reference to the approaching festival of St. Patrick the reverend pastor of st. Mary's said that he expected to see a large congregation in church on that day, and he added that all should remember that the collections on that occasion will be for the poor.

Therefore he hoped the members of the congrega-tion would contribute liberally, bearing in mind that even a cup of cold water given in the name of Jesus Christ will not go without its reward.

ST. JAMES' CATHEDRAL.

Sermon of the Rev. Father Riely-Singular Agreement of the Lesson of the Day, the Epistle, with the Great Na-tional Sorrow-A Suggestive Thought on Charity.

The epistle read at the several masses of the Catholic Church yesterday was singularly appropriate to the circumstance of Mr. Sumner's death. After seading the epistle, which speaks of the casting out of the goodwoman and her child, the preacher spoke as follows:-This is an extract from the epistle which St.

Paul wrote, under the influence of the spirit of God, to the Christians of the Church at Galatta. It is a very strange passage and strangely beautiful. verts of St. Paul; but they were much annoyed by the Jewish converts, who endeavored to force them into the observance of certain Jewish rites and customs. These customs were excused for a while in the Jewish converts in order "that the synagogue" as the apostle said, "might be buried with honor," but altogether inexcusable in the Galatians, who were Gentiles. Now, to persuade the Galatians from any interescence in these rites, as well as to prove that Judaism was completely abolished by the religion of Christ, was the twofold object of the apostle. Let us see how he works out the one, how he proves the other. There is a figure of speech called allegory frequently used in the Scriptures. This figure the apostle makes use of with great effect in the present instance. An alfegory is a continued metaphor, a continued comparison, in which individuals are made use of to illustrate certain truths which the writer wishes to eniorce. These truths, however, are the primary objects to be eniorced. The individuals are merely the iramework in which the truths are contained, and by which they are pleasingly illustrated. Now to our text. Who are the individuals in this case? They are saran the wile of abraham, and Agar, a bondwoman in his household. However, and they are bear in the wile of Abraham, of these women, two sons; Ismael of Agar, the bondwoman; Isaac of Sarah, iree; the one "according to the flesh," the other "according to promise." Barah was iree, her son the heir; Agar, a bondwoman, her son a slave; Sarah, "cangendering unto ireedom," Agar unto bondage; Sarah, representing the Jerusalem terrestrial, in bondage, One, the testament of Slon, received through Jesus Christ, the God of peace; the other, the law of Mount Sinal, received amid the terrors of thunder and linthning. The one the iree Church of Christ; the other the synagogue of a people in slavery. These are the facts which this allegory unfolds to us; and from these facts we see, as the Galatians must have seen, that true Christianity is totally distinct from Judaism; that true Christianity, How is this? Because the bondwoman, which is the Old Testament, was cast out from all inheritance. "Cast out this bondwoman shall not be helr with the son of the bondwoman shall not be helr with the son of the prophets; the Church for the synagogue; the Church for the synagogue; the chird of Promise for him who was according to the flesh; it has been and the cast of the prophets; the Church for the synagogue; the chird of Promise for him who was according to the flesh; it has been and the chird of the prophets; the Church for the synagogue; the heir for the slave; the Church for the synagogue; the heir for the slave; the Church for the synagogue; the heir for the slave; the chirdren of the bondwoman shall not be wait the special applicat

hot be wanting. Too will find the homeless, the husbandless and the fatherless all round you—in the alleyways, in the attics, in the dark basements. You will learn the whereabouts of the most indigent if you apply to the members of the St Vincent de Paul Society. Hegin, then, and may the light of your charity dispet the shadows of unforgiven sin. And may God bless those who are now leeding the hungry and giving shelter to the homelesss, PLYMOUTH CHURCH

Mr. Beecher on Fame-Applause for a Good Deed Not To Be Abated Because the Doer Anticipated Public Approval.

we have learned one lesson of humanity to-day. Make the resolve and objects of your charity will not be wanting. You will find the homeless, the husbandless and the fatherless all round you—in

Brooklyn's favorite preacher drew a crowd which more than filled the Orange street meeting house yesterday morning. He was in good bodily condition and his mind seemed to reflect the sunlight which beamed without. Certainly there was no cloud on his brew nor the slightest indication that the wordy war of church discipline, which is troubling some of the sister Congregationalist organizations of the City of Churches on his account, was in the least obscuring his effulgence or darkening the horizon of his church. After asking for a collection to aid the Ladies' Sewing Society the church in the work of clothing the naked, and giving notice for a women's mass temperance meeting in Plymouth church on Thursday evening of this week, he announced his text in Proverbs x., 6 and 7-"Blessings are upon the head of the just; but violence covereth the mouths of the wicked. The memory of the just is blessed; but the name of the wicked shall rot." Hardly one of the proverbs collected in this book, written mainly Solomon, fails to be as wise and true now as when uttered three or four thousand years ago. Solomon tested some of these aphorisms by breaking them and suffering the penalty. He was a luxurious Oriental king whose conduct, in spite of the

ing them and suffering the penalty. He was a luxurious Oriental king whose conduct, in spite of the wisdom of his intellect, broke up his kingdom. Yet the man to-day who should make these proverbs his constant companion, regulating thereby his acts in the street, store, cancus, in social life and in the family, would not fail to seek the reward of wisdom. It is the nature of goodness to perpetuate itself.

Its memory must win approbation. Wickedness naturally sinks those who practice it, like the impurities in the sea, into the sinny depths below, to be unseen and forgotten. It is right for men to wish that their memory should be cherished, nor should we esteem a good deed a deed of love, heroism, charity, or its author the less because he foresaw and hoped for public applause and the approbation of future generations. Men do not forieit the verdict of the disinterested by wishing to be lovingly or admiringly remembered. One of the most disinterested women I ever knew, my aunt, wanted to be buried in Greenwood, so that the children might like to come and see where she lies. Among the noblest developments of this day is that GOLDEN GULF STREAM OF LOVE which annually carries the hard earnings of thousands of Eridgets in this country across the ocean to bring out brothers and sisters, or to help old lateers and mothers in the Old country. Such streams of blessing flow constantly from our shores to all Northern Europe. They shall not fail to benefit those who send as well as those who receive. Not alone those who confer needed physical benefits on others and those who instruct, but they who cheer and add to our good nature, deserve the approval of contemporaries and gratitude from posterity. One hymn by Francis Kavier entitles him to the thanks of all succeeding ages. A pity its that John Bunyan, in his jail, did not loresee how after ages would bless him for the "Prigrim's Progress." All who do their duty have a right to wish and hope for the approval of their fellows. They work not alone to themselves, but for th

builder puts his spirit, his nature, into the house, and his name should be on it. Even this plain church, which, without its interior ornaments, is

and his name should be on it. Even this plain church, which, without its interior ornaments, is homely enough,

when you are in it is handsome.

A hundred mechanics of the congregation claim a property as partly their work. They never pass it without recognizing it as in part the result of their labor and the possessor of their good will and affection. I honor the artisan who tries, by his work, to save mankind in their convenience, their comfort or their sense of beauty Goodyear, who vulcanizes india rubber, is the benefactor of the whole world. So were Pallissy, the French potter, and the English Wedgwood, who periected new methods in their art and added beauty to usefulness. So watt, with the steam engine, and the periectors of printing. Every one who adds to the happiness and good nature of those around him is entitled to our approval, and none the less because he wishes to win it. Lawyers, at whom we usually jeer, though they, too, have their back flings at the parsons, are to be blessed, for in my opinion the profession mainly strive to promote peace, to settle disputes without bitterness and contention. That when he lawyer becomes enlisted in a case he uses every exertion to win success for his side, I do not doubt. This human nature. His sympathies are enlisted. I should do so too. But as a rule I believe they strive to do right and promote equity; and judges too. Thank God the time has come when I can speak well of the Bench. I have done my part thundering against its impurity. Now I can again say that our judges are inen who strive to do justice; they deserve approval and the fame which is such a title and a say that the memory of the just shall itve in blessing; they shall shine as the stars in giory.

ST. JOHN'S METHODIST CHURCH.

ST. JOHN'S METHODIST CHURCH.

Heart Power-The Death of Sumner-Sermon by Rev. E. O. Haven, D. D., L.L. D.

Yesterday morning the pulpit of the St. John's Methodist Episcopai church, Bedford avenue, was occupied by Rev. E. O. Haven, D. D., L.L. D., the Sec. retary of the Board of Education of that denomination. His text was the fourth verse of the second chapter of Second Corinthians-"For out of much affliction and anguish of heart I wrote unto you with many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." His theme was the nature of Paul's power over his fellow men. The words which he had read were a kind of window through which one could look into the heart of Paul. Some men who had written much about weeping very seldem shed tears themselves, Sterne, the author of the "Sentimental Journey" (and the speaker blushed to say that Sterne was a clergyman), wrote such an affecting description of the death of a poor brute in a stable as to have drawn tears from many eyes, while at the very same hour his poor wife was dying far away on account of his neglect. It was said that Howard, the Christian philanthropist, whose name is synonymous with charity, erred in whose name is synonymous with charty, erred in the treatment of his own and only son. He (the Doctor) did not think that any charge of moral delinquency could be brought against Howard, but it was true that when he was lar away from home, and his son was released from the rather severe domestic treatment that was given there, he plunged into destruction and rapidly fell into a drunkard's doom. There is such a thing as sentimentalism—a counterfeit charity, a kind of proudfesh that looked something like life but was productive only of useless pain. But Paul was not a sentimentalist, for what he thought, wrote and sand he believed, and he acted according to his profession. What was the secret of his power? For he was, as Shakespeare called Julius Casar, "the foremost man of all this world." Dr. Haven proceeded to speak of the intellectuality and practical wisdom of the great Apostle, who, when on board of ship in time of danger, was actually the captain, though a prisoner. But other men were as strong in mind and as practical as he, and died and left no mark behind. Would it be said that the secret of Paul's power was in the fact that he was inspired? But the inspiration of the apostles was designed to guide them as Bible writers, and in all other respects they could say—"Follow me as I follow Christ." One great secret of Paul's power, aside from the power of the Holy Spirit in him, was that he was aman of intense sympathy. A man of weak body and weak intellect, if possessed of a true heart and strong affections, was of more use in the world than a man of mighty mental power and good health if he were guided only by selfshness, intellect was simply the ride, and passion was the powder. Strong passions properly regulated, make strong men. The speaker dwelt at length upon feeling as the source of moral character, illustrating this part of the discourse with an appropriate parable, and remarking that the Bible taught that man was responsible for the nature of his affections. For ordinary life nothing more was needed Doctor) did not think that any charge of moral de-

mene casual remark that in the hie of that states— man whose remains now he in state in the "Cra-dle of Liberty" at Boston, we see a practical ex-emplification of converting what we may believe to be an emotion, a principle, into will power and lite. In some respects he was a very extraordinary man. In intellectual power he stood in the very front rank; but others, perhaps, have equalled him in that even in our own country. In culture and in acquaintance with the works of the past front rank; but others, perhaps, have equalled him in that even in our own country. In culture and in acquaintance with the works of the past and with the men of the bast he stood perhaps without a peer in this country; but his great characteristic was fidelity to what he believed to be right. Early he came to the conclusion that his great nation possessed a pure, healthy constitution and that the greatest evil under which the nation suffered was exceptional; that it was not an integral part of our political economy, and that, properly worked, our nation could cast out that evil without a revolution and without any radical change in its organic character; and he resolved that his life should be devoted to that work; and he was successful. Had there not been some men to do the work of Charles Summer there never would have been the call for such a man as Abraham Lincoin, and never would this great work have been wrought out. Though he was not seemingly endowed with that wondrous, strange magnetic power that calls out the love of individuals for himself in an extraordinary degree, he will be followed to his grave especially with the tears of that race which he was the instrument in the hands of God so greatly of blessing.

THE SIMPSON METHODIST EPISCOPAL CHURCH.

Sermon by the Rev. T. M. Eddy, D. D .-Anniversary of the Missionary Society.

The Rev. Thomas M. Eddy, D. D., formerly Chap lain of the United States Senate, occupied the pulpit yesterday morning at the Simpson Methodist Episcopal church, Clermont avenue, Brooklyn, in place of the pastor, Rev. W. R. Davis. After reading a portion of the Scriptures, the Rev. Mr. Eddy preached from the text—"And the gospel must first be published among all nations."—Mark, xii., 10. The reverend gentleman held that the great day of ludgment was not yet near at hand. One of the disciples asked when these things were to be fulfilled, but the Master never answered him. It was recorded in the New Testament that that day and that hour no man knoweth. The Gospel must first be preached among all the nations and the great day shall not come until all the world shall have heard of the Redeemer.

In the alternoon the anniversary of the Sunday School Missionary Society of the church was held, a large crowd being present. The exercises were interspersed with singing, recitations, addresses, class offerings, &c. Each class had its banner, with some appropriate motto, and as the name was called a representative came forward with the total collections of the class and handed it to the Secretary. place of the pastor, Rev. W. R. Davis. After read

it to the Secretary. HANSON PLACE METHODIST CHURCH.

The Hanson place Methodist church was well

attended yesterday morning. Mr. Haynes chose his text from the fourteenth chapter of Acts, twentieth verse-"Howbeit, as the disciples round about him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe." His discourse was principally to illustrate the power of the will, giving the Apostle Paul as a striking example, who, while he was on his journey as one of the first missionaries to carry the Gospel to Derbe, after being beaten and buffered about and finally left for dead and subsequently recovering, pursued his journey, nothing daunted.

daunted,
TO PULFIL HIS HOLY MISSION.

Dr. Haynes said of all the powers the human heart is capable the power of will is the greatest. He gave several striking illustrations, showing how all our other powers are subservient to the will.

HANSON PLACE BAPTIST CHURCH.

The Rev. D. P. Fulton, pastor of Hanson Place Baptist Church, male an excursion to the "modern Saturday evening last, that he might attend the funeral of an old acquaintance who died a few days ago, leaving the Rev. Mr. Gurney to fil his pulpit and direct the thoughts of his numerous flock heavenward. He chose his text from Ecclesiastes, in, 16—"That which hath been is now, and that which is to be hath already been, and God requiret that which is past"—upon which text he preached a very eloquent and effective sermon.